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PHILADELPHIA.

From "Proctor's Light Science for Leisure Hours,"

Deep-Sea Dredgings.

Men have ever been strangely charmed by the unknown and the seemingly inaccessible. The astronomer exhibits the influence of this charm as he constructs larger and larger telescopes, that he may penetrate more and more deeply beyond the veil which conceals the later part of the universe from the unaided eye. The geologist seeking to piece together the fragmentary records of the past which the earth's surface presents to him, is equally charmed by the charm of mystery and difficulty. And the microscopist who tries to pierce from Nature the secret of the infinitely small, is led on by the same strange desire to discover just those matters which Nature has made most careful to conceal from us.

The energy with which in recent times men have sought to master the problem of deep-sea dredging and deep-sea dredging is, perhaps, one of the most striking instances ever afforded of the charm which the unknown possesses for mankind. Not long ago, one of the most eminent geographers of the sea spoke regretfully about the small knowledge men have obtained of the depths of ocean. "Greater difficulties," he remarked, "than any presented by the problem of deep-sea research have been overcome in other branches of physical inquiry. Astronomers have measured the volumes of the planets, weighed the masses of the most distant stars, and increased thereby the stock of human knowledge. Is it creditable to the age that the depths of the sea should remain in the category of unsolved problems? that its 'top and bottom' should be a sealed volume, with ancient and eloquent legends, and suggestive of many an instructive lesson that might be useful and profitable to man?"

Since that time, however, deep-sea dredging has gradually become more and more thoroughly understood and mastered. Recently, when the telegraphic cable which had lain so many months at the bottom of the Atlantic was hauled on board the "Great Eastern" from enormous depths, men were amazed and almost startled by the narrative.

The appearance of the ooze-covered cable as it was slowly raised toward the surface, and the strange thrill which ran through the crew who saw it and remembered through its mysterious depths it had twice passed; breaking away almost from the very hands of those who sought to draw it on board; and

the successful renewal of the attempt to recover the cable—all these things were heard of as one listens to a half-incredible tale. Yet when that work was accomplished deep-sea dredging had already been some time a science, and many things had been achieved by its professors which presented, in reality, greater practical difficulties than the recovery of the Atlantic Cable.

Recently, however, deep-sea researches have been carried on with results which are even more sensational, so to speak, than the grappling feat which so surprised us. Seas so deep that many of the loftiest summits of the Alps might be completely buried beneath them have been explored. Dredges weighing with their load of mud nearly half a ton have been hauled up without a hitch from depths of some 14,000 feet. But not merely has comparatively rough work of this sort been achieved, but by a variety of ingenious contrivances men of science have been able to measure the temperature of the sea at depths where the pressure is so enormous as to be equivalent to a weight of more than 430 tons on every square foot of surface.

The results of these researches are even more remarkable and surprising, however, than the means by which they have been obtained. Sir Charles Lyell has fairly spoken of them as so astonishing "that they have to the geologist almost a revolutionary character." Let us consider a few of them.

No light can be supposed to penetrate to the enormous depths just spoken of. Therefore, how certainly we might conclude that there can be no life there! If, instead of dealing with the habitability of planets, Whewell, in his "Plurality of Worlds," had been considering the question whether at depths of two or three miles living creatures could subsist, how convincingly would he have proved the absurdity of such a supposition! Intense cold, perfect darkness, and a persistent pressure of two or three tons to the square inch—such, he might have argued, are the conditions under which life exists, if at all, in those dismal depths. And even if he had been disposed to concede the bare possibility that life of some sort may be found there, then certainly he would have urged, some new sense must replace sight—the creatures in these depths can assuredly have no eyes, or only rudimentary ones.

But the recent deep-sea dredgings have proved that not only does life exist in the very deepest parts of the Atlantic, but that the beings which live and move and have their being beneath the three-mile mountain of water have eyes which the ablest naturalists pronounce to be perfectly developed. Light, then, of some sort must exist in those abysses, though whether the home of the deep-sea animals be phosphorescent, as Sir Charles Lyell suggests, or how light may reach these creatures, we have no present means of determining.

If there is one theory which geologists have thought more justly founded than all others, it is the view that the various strata of the earth were formed at different times. A chalk district, for example, lying side by side with a sandstone district, has been referred to a totally different era. Whether the chalk was formed first, or whether the sandstone existed before the minute races came into being which formed the cretaceous stratum, might be a question. But no doubt existed in the minds of geologists that each formation belonged to a distinct period. Now, however, Dr. Carpenter and Professor Thomson may fairly say, "We have changed all this." It has been found that at points of the sea-bottom only eight or ten miles apart, there may be in progress the formation of a cretaceous deposit and of a sandstone region, each with its own proper fauna. "Wherever similar conditions are found upon the dry land of the present day," remarks Dr. Carpenter, "it has been supposed that the formation of chalk and the formation of sandstone must have been separated from each other by long periods, and the discovery that they may actually coexist upon adjacent surfaces has done no less than strike at the very root of the customary assumptions with regard to geological time."

Even more interesting, perhaps, to many, are the results which have been obtained respecting the varying temperatures of deep-sea regions. The peculiarity just considered is, indeed, a consequence of such variations; but the fact itself is at least as interesting as the consequences which flow from it. It throws light on the long-standing controversy respecting the oceanic circulation. It has been found that the depths of the equatorial and tropical seas are colder than those of the North Atlantic. In the tropics the deep-sea temperature is considerably below the freezing-point of fresh water; in the deepest part of the Bay of Biscay the temperature is several degrees above the freezing-point. Thus one learns that the greater part of the water which lies deep below the surface of the equatorial and tropical seas comes from the Antarctic regions, though undoubtedly there are certain relatively narrow currents which carry the waters of the Arctic seas to the tropics. The great point to notice is that the water under the equatorial seas must really have travelled from polar regions. A cold of 30° can be explained in no other way. We see at once, therefore, the explanation of those westerly equatorial currents which have been so long a subject of contest. Sir John Herschel failed to prove that they are due to the trade-winds, but Maury failed equally to prove that they are due to the great warmth and

* This opinion Dr. Carpenter has since somewhat modified. It will be remembered, of course, that the evidence derived from the nature of superposed strata is in no way affected by what is shown above to hold as respects adjacent deposits.

consequent buoyancy of the equatorial waters. In fact, while Maury showed very convincingly that the great system of oceanic circulation is carried on *despite* the winds, Herschel proved in an equally convincing manner that the overflow conceived by Maury should result in an easterly instead of a westerly current. Recently the theory was put forward that the continual process of evaporation going on in the equatorial regions leads to an indraught of cold water in bottom-currents from the polar seas. Such currents coming toward the equator, that is, travelling from latitudes where the earth's eastwardly motion is less to latitudes in which that motion is greater, would lag behind, that is, would have a westwardly motion. It seems now placed beyond a doubt that this is the true explanation of the equatorial ocean-currents.

Such are a few, and but a few, among the many interesting results which have followed from the recent researches of Dr. Carpenter and Professor Thomson into the hitherto little known depths of the great sea.

For "The Friend."

Samuel Neale.

(Continued from page 363.)

Samuel Neale's journal thus resumes:—"After returning from Holland, we proceeded on our journey through the southern and western counties of England. On the ninth of the Eleventh month, we came to Samuel Bownas's at Bridport; where my heart was made sensible of the necessity we have, while day and capacity are afforded, to work in the vineyard into which we are called, by seeing this laborer in a decaying, drooping way, by a failure of those faculties that were once so bright, fertile and fruitful. But still he maintains that innocency and sweetness which Truth gives, and leaves the savor of, to all who are faithful to its manifestations: which remark may my soul treasure up; that so I may make right use of my day and time, and ardently pursue the one thing needful, that leads to eternal repose, where the wicked cease from troubling, and the weary are at rest."

Should not the above thoughts of our dear friend, whom we trust *has* gained an entrance into "eternal repose, where the wicked cease from troubling and the weary are at rest," induce on our own behalf, serious reflections and inquiries, as to how far we are seeking for that preparation of heart, whereby we also may, through the adorable mercy and love of God, be permitted an entrance into the safe enclosure of peace and rest?

Would that we might be more *really* in earnest; more *truly* awakened to the *vital* importance of seeking to "work out our own salvation, with fear and trembling." That we might be willing to be humbled and brought low, by the mighty power of the Lord, who can subdue the haughty mind, and bow the stubborn will, if we will but let Him; so that in due time we should know of a truth that He is working in us both "to will and to do of His good pleasure."

We are too apt to go on from day to day, even from year to year, if not entirely neglectful of the salvation of our never-dying souls, in a sort of half-way giving up, trying, it may be, to serve our heavenly Father a *little*, and the world a good deal. We may have lived a strict moral life, and kept the whole outward law of Moses, but will this suffice in the

final day of reckoning, from which none may escape, if we have not also been *obedient* to the law written *in the heart*? which laws are revealed unto each one of us by the unerring Spirit of Truth. We may remember that our blessed Lord himself said, by the mouth of one formerly, "I will put my laws into their minds and write them in their hearts; and I will be to them a God, and they shall be to me a people;" and further: "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for *all* shall know me, from the least to the greatest."

Let us remember we are told, that "Whatsoever a man soweth that shall he also reap." If we are seeking to gratify ourselves with the fleeting and transitory pleasures of this world, having our hearts set upon the things of time, rather than laying up for ourselves "treasures in heaven," how can we expect to render up our account with *joy*, when the summons reaches us to appear before the great and just Judge? Will it not then be shown us, how vain were all our self-sought gratifications? and how empty will all appear; how great will be our remorse; then would we indeed gladly give the whole world, if we could but save our souls. Oh! then, that we might "seek the Lord while He may be found, and call upon Him while He is near."

Samuel Neale thus writes: "Soon after my return to Dublin, I took a place in the country, intending to reside there: it was an agreeable solitude, free from noise and hurry, and relieving to me in a season of baptism and refinement. This place was within the compass of Edenderry Monthly Meeting, and of Rathangan Particular Meeting; which about this time, had a fresh visitation extended from the Most High. We often sat under the descendings of Divine love, in which we felt much tenderness and brokenness of spirit, and therein grew in virtue and greenness, tending to make fruitful in every good word and work; and there was an increase in spiritual riches. After I was settled in my new habitation, I was very careful to attend Quarterly, Province and National Meetings, as they fell in course, with other religious services."

Respecting the practice of keeping a diary, which our friend from about this time kept up until near his death, he observes, "The remarks thus penned in passing along are, and have been, instructive to my own state. The impressions made under Divine influence are certainly highly beneficial and lasting, if we keep as we ought, in humility and fear."

"1755. Third month 2nd.—First-day: at our meeting; where I had a close travail and exercise to keep the watch and guard which is truly incumbent on real worshippers; and as this was my concern, I experienced a degree of holy help and succor in the midst of barrenness and dryness. Oh! how trying it is to a soul that loves, to feel the pain of absence, to be left as in the desert or wilderness; to a soul that has tasted of the enjoyment and incomes of immortal food, no pain so great as this; the tongues of men cannot set it forth: and yet persuaded I am it is good for us; it points out our own insufficiency, and the sufficiency of faith in Christ, which removes mountains, waters the desert, and supplies the thirsty soul! May my soul centre here—may this be my refuge in the day of proving—may this be my covert in the

day of desolation and calamity, which shall come upon all souls to try them here on earth."

"8th.—Attended our Province six weeks meeting, at Mountrath, in which there was a degree of quickened ability to wait and worship, and to speak for the Lord my God. Tenth, returned home and retired from outward concerns, to have my mind freed from everything that might hinder from being prepared to follow my Lord and Master Eleventh, retired this day with some of my family, to wait upon our God, in which state of retirement there was a renewal of inward love, and a revival of spirit to adore the Lord and His Hand which furnishes us with His mercies and blessings.

"26th.—A portion of this day dedicated to retirement and reading; I felt inward poverty and a sense of my inability to approach the place of rest in my own time and will; and that, notwithstanding past favors extended must come down and lie low to receive whatever Divine Goodness is pleased to appoint."

"The 3rd of Tenth month attended our Quarterly Meeting at Mountmellick, which was held in religious awe, and Truth was exalted over all; forever blessed be the name of our God, who is gracious to his humble, bowed down children who fear Him with a holy fear, and wait upon and worship Him in awfulness of soul; for He is surely the strength, power, stability, and ability of all ages; for ever blessed be His government. Amen."

(To be continued.)

Spontaneous Combustion.

We noted, recently, a case of spontaneous combustion due to the saturation of sawdust and shavings by boiled linseed oil. The refuse had accumulated under the floor of a carpenter's shop, through cracks in which the oil had leaked, and the first intimation which the occupant of the premises had of his impending danger was a thin wreath of smoke oozing up between the boards. Instances of this kind are exceedingly common; so common, indeed, that it may be fairly believed that a very large proportion of the fires, the immediate causes of which frequently baffled all attempts at discovery, arise from the flames thus insidiously generated. A case lately happened within our own knowledge, where a gentleman, who had left his house for a brief period unoccupied, returned late at night to find the building filled with smoke and the kitchen woodwork in a light blaze. Prompt measures luckily resulted in extinguishment of the fire; and on investigation it was found that a servant had employed a closet shelf as a receptacle for old greasy dishcloths and oil rags used for cleaning furniture. The ignition of such materials, always favored by slight warmth, was hastened by the temperature of the kitchen, and the rapid oxidation soon determined active combustion.

It has been determined by experiment that a handful of cotton waste soaked in boiled linseed oil, placed in a chamber at a temperature of 170° Fah., will take fire in less than two hours. If raw linseed oil be used, the time occupied is from four to five hours, and with rape oil about six hours. Gallipoli oil takes about the time last mentioned, under 130° Fah. Castor oil, under like circumstances, is very slow; and at the end of two days, was saturated with it only became a mass of charred cotton. Lard oil produces rapid combustion in about four hours. Spermaceti oil,

other hand, refuses even to cause a charriage of the waste. Seal oil, of a strong fish or not unlike sperm, has produced rapid ignition in one hundred minutes, temperatures being as last stated. The heavy oils in coal and shale, being chiefly the higher grades, have a remarkable effect in preventing oxidation, through giving a certain protection from the air. Mixtures of these oils at 20 per cent. of rape oil give no indication of heat whatever at 170° Fah.; and even seal oil, with its own bulk of mineral oil added to it, did not at 135° reach a temperature sufficient to char cotton.

As a general rule, it may be laid down that spontaneous combustion of refuse, soaked with vegetable or animal oils, will occur whenever the conditions are such that a temperature at least 175° continues for several hours. Cotton will burst into flame; wool, on the other hand, becomes a blackened mass. Equal weights of cotton and oil produce the most rapid inflammation. Combustion may be checked or stopped by the addition of mineral oil. Wherever vegetable or animal oil (other than sperm) is largely used, therefore, whether for lubricating machinery or oiling surfaces, it would seem to be a safe precaution to add to it as large a proportion of mineral oil as possible, if such addition can be made without interfering with the use of the material.—*Sci. Amer.*

Selected.

Be not impatient under sufferings; for such seasons are often preparatory to service. Think not that you are forsaken, because you do not always feel Divine love to abound; for there must be a suffering with Christ, as well as believing in him, in order to our being redeemed into vessels of honor. Wait, therefore, in the temple of your own hearts, until the appeareth that can turn darkness into light; at the brightness of whose coming, all the clouds vanish away, and the soul is again lightened to see the excellency of that glory which he revealeth to his humble children who wait for him in the way of his coming; when you will feel of the renewings of ancient goodness, to your unspeakable joy and consolation.

The oftener we are reduced, under a sense of our insufficiency and our wants, the more we become prepared for the revelation of His holy will. Many that have been mercifully visited with the day-spring from on high, for want of abiding in the patience, in seasons of upward poverty and stripping, have frustrated the designs of Providence, and been as vessels jarred upon the wheel; when, if they had kept the word of patience, and abode the day of trial, would have come forth as gold tried in the fire, and have shined with brightness.—*Epistle of Wm. Matthews.*

"*I Know Where He is Going.*"—When Philip Henry, the father of the celebrated commentator, sought the hand of the only daughter and heiress of Mr. Matthews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher; but he was a stranger, and "they did not even know where he came from." "True," said the daughter, "he had well weighed the excellent qualities and graces of the stranger, 'but I know where he is going, and I should like to go with him,' and they walked life's pilgrimage together.

For "The Friend."

Kidnapping in Polynesia.

A recently published account of a cruise among the South Sea Islands, by Captain John Moresby, gives some interesting details of the cruelties and deceptions practiced by adventurers who visit these islands in pursuit of laborers. The knowledge of these outrages, some of them perpetrated by British subjects, led to the enactment of preventive laws by the English Government.

In the First month of 1871, in command of the "Basilisk," a British war steamer of 1031 tons, Capt. Moresby left Sidney, New South Wales, with horses and stores for the settlement at Cape York. From Brisbane, where the stores were taken on board, he took the route inside of the Great Barrier Reef—of this, he says:

"It is generally known that the gigantic Barrier Reef runs north and south for 1200 miles, at a distance varying from seven to eighteen miles from the Queensland coast, and that it is supposed to have originally been joined to the Australian continent as a shore or fringing reef. It is submerged in parts, generally to a shallow depth, and traceable only by the surf that breaks on it, out of which a crowd of "nigger heads," black points of coral rock, peep up in places; but here and there it comes to the surface as a sandbank or vegetated island, or, breaking its continuous line, leaves a channel or gateway open to the sea, in which the plumb-line goes down to a bottomless depth. The water enclosed by the Barrier Reef is everywhere studded with islands, islets, coral banks, and hidden reefs, which would render its navigation dangerous but for the admirable surveys of Captains Owen Stanley and Francis Blackwood, by the help of whose charts, and using caution, this intricate byway of the ocean may be safely taken. No one, I think, but the responsible navigator of a ship, using this route, can sufficiently admire the skill and resolution of its first great explorer, Capt. Cook. Reading his voyages here, on the spot where he pioneered the way, and considering his difficulties and his power of resource, I recognized his greatness as I had never done before. Unless a strong monsoon is blowing, the sailor moves inside this great breakwater on a perfect summer sea, over calm translucent water, whilst he sees the surf, and hears the roar of the Pacific, thundering against its everlasting wall outside.

"On the 5th of February we were slipping through a sea like glass, blue as the sky that hung over, and watching the great lazy water-snakes at play on the surface, all of us languid from the intense heat, when the mast-head-man reported 'Sail right ahead!' and waked us up in a moment—it was such an event to see a sail. We almost hoped it might not belong to a kidnapper, for the law was not then in a state to protect captors; but she looked very like one—a small fore and aft schooner—as she rose to our glasses. There was something puzzling about the slovenly set of her sails, and she had a heavy water-logged look as she swayed slowly with the long smooth undulations of the sea. We hoisted the ensign to see what she would say to us, but there was no response, so we steered to pass her close. There were signs of strange neglect in the weather-beaten sails and slackened ropes as we neared her, and not a soul was moving on board; but just as we were

thinking her abandoned, two or three wild-looking creatures, Solomon Islanders, rose up in the stern, and then we saw that others lay on the deck as if asleep. Lieutenant Hayter, and Mr. Bently, the gunner, went with two boats to board, and these men pointed muskets at them over the side; but what men! they were living skeletons, creatures dazed with fear and mortal weakness. As our crews boarded, other half-dead wretches tottered to their feet, fumbling too at rusty lockless muskets, and our men disarmed them gently. They were dreadful to look at—beings in the last stage of famine, wasted to the bone; some were barely alive, and the sleeping figures were dead bodies fast losing the shape of humanity, on a deck foul with blood. We tried to show that we would not hurt them, we gave them water, and it was awful to see their eagerness to drink. Our men vied with each other in their rough cares, but the help came too late for one—one dark Melanesian soul passed away from the blood-stained deck, to find the mercy from God which man had denied. There was no water on board, no food, no boat by which they might have saved themselves. The hold was full of the sea; and the ransacked cabin, the blood, the planking splintered and scored by axe-strokes, told of a tragedy. Having given our first succor to the living under Dr. Goodman's direction, we turned to pump out the hold, and to bury the dead. The bodies, six in number, were wrapped separately in a decent canvas, and weighted, insufficiently as it proved, and the pumps ceased clanging on board the 'Peri,' and our men stood bare headed as an officer read the words, 'we commit their bodies to the deep, in sure and certain hope of the resurrection to eternal life.' The poor remnants of mortality when launched overboard did not sink, but floated away beyond our sight, mute witnesses to heaven of a foul wrong.

"The story of the 'Peri' proved to be this:—A noted kidnapping vessel, the 'Nukulow,' had brought a cargo of some 180 kidnapped natives to Rewa River, Fiji, some two months previous to our falling in with the 'Peri.' At Rewa they were disposed of, by being hired out to planters at the rate of ten to fifteen pounds a head, paid to the owners of the 'Nukulow,' and about eighty of them were transferred to the 'Peri' for conveyance to various islands of the Fiji group, in charge of three white men, and a Fijian crew. On getting to sea insufficient food was served to the natives, who were quite unsecured, and they clamored for more, on which some rice was issued; but one of the white men, angered by the clamor for food, was heartless enough to throw the rice overboard as the natives were cooking it, and the maddened creatures rose at once and threw him over after the rice. The other two whites and the Fijians followed; and the savages thus left to themselves, and wholly unable to manage the ship, drifted helpless and starving before the south-east trade wind for about five weeks, accomplishing a distance of nearly 1800 miles, through a sea infested with coral reefs and full of islands; finally passing either over a submerged part of the Barrier Reef, or through one of its narrow openings, to the place where the 'Basilisk' found them. Thirteen only were then alive out of the eighty natives who had sailed from Rewa. We took these survivors to Cardwell, thirty miles distant, which was then, excepting Cape York, the most

northerly point of civilization in Queensland, and there, under the humane care of Brinsley Sheriden, the police magistrate, they recovered strength in time, and were afterwards taken by us to Sidney, whence they were carried by one of H. M. ships to their various islands in the Solomon group."

(To be continued.)

Selected.

An Appeal for the Due Observance of the First Day of the Week, issued by "The Representatives of the religious Society of Friends for Pennsylvania, New Jersey, Delaware, and parts adjacent."

Seeing that our highest interests, as well as all true prosperity, are essentially connected with a reverent love and devotion to Him who is not only the bountiful Giver of every good, but who, as Lord of all, rules by His supreme right in the affairs of men, it becomes our duty, and should be among the chief sources of our happiness, to render to Him the tribute of grateful hearts and lives devoted to His service. Recognizing these paramount obligations, men in every age, and under various forms of religion, have been led to crave the Divine blessing and protecting care, as among their most pressing and continual needs. Since all men are accountable beings, and alike the recipients, through the kindness of their Creator, of their many temporal and spiritual blessings, the obligation to love, honor, and obey Him is binding upon all, whether they acknowledge it or not; for "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. v. 45.

Under the Mosaic law, the Almighty himself enjoined upon the children of Israel the observance of the seventh day of the week, as especially set apart for Divine worship; and for the better accomplishment of this object, the people were commanded to cease from their usual avocations and all unnecessary labor throughout that day. Upon the bringing in of the Christian dispensation, the need for a stated period to be devoted not only to the purposes of religion, but for the needful rest of man and beast from their daily toil, was clearly recognized; and by common consent the First day of the week was early adopted as such by the Christian church.

Nor has the religious world alone united in the effort to preserve the day of rest, as closely connected with the best interests as well as highest duty of man, but civil government, recognizing the same sentiment, has sought to enforce its careful observance by the authority of law.

In the "Great Law," passed by the Assembly held at Chester, Penna., December 12th, 1682, soon after William Penn's first landing in this country, the design of which "Code" was declared to be: "That God may have his due, Cæsar his due, and the people their due, so that the best and firmest foundation may be laid for the present and future happiness of both the government and the people of this province," it was thus ordained: "To the end that looseness, irreligion, and atheism may not creep in under the pretence of conscience, in this province, be it further enacted, by the authority aforesaid, that according to the good example of the primitive Christians, and for the ease of the creation, every first day of the week, [commonly] called the *Lord's Day*, people shall abstain from their common toil

and labor; that whether masters, parents, children, or servants, they may the better dispose themselves to read the scriptures of truth at home, or to frequent such meetings of religious worship abroad as may best suit their respective persuasions."

Under date of Fourth mo. 22, 1794, the Legislature of Pennsylvania passed an "Act for the prevention of vice and immorality, and of unlawful gaming, and to restrain disorderly sports and dissipation." This law was re-enacted Fourth mo. 11, 1845, and is now in force. It provides that "If any person shall do or perform any worldly employment or business whatsoever on the Lord's Day, commonly called Sunday, works of necessity and charity only excepted, or shall use or practise any unlawful games, hunting, shooting, sport, or diversions whatsoever, on the same day, and be convicted thereof; every such person so offending shall, for every such offence, forfeit and pay four dollars, to be levied by distress; or, in case he or she shall refuse or neglect to pay the said sum, or goods and chattels cannot be found whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county." A proviso is attached, specifying certain necessary employments which are exempted from the operation of the law.

That such an observance has been fraught with incalculable blessings to large communities, can scarcely be denied; while its neglect has been as invariably followed by a general laxity in morals, and a paralyzing influence has been exerted upon the virtuous efforts of those who seek to elevate the condition of their fellow-men, and promote the spreading of righteousness in the earth. But if profitable and useful labor be forbidden, in order to make way for the serious engagements for which the day in question has been so wisely set apart, can pleasure-seeking, with any propriety or consistency, be substituted therefor, without perverting its whole character, and making it the holiday which it has already become in many parts of Europe, and some other professedly Christian countries?

The religious Society of Friends, while holding that no day is in itself peculiarly sacred, but that all time should be kept holy to Him "In whom we live, and move, and have our being," (Acts xvii. 28,) has regarded the true Christian Sabbath as consisting in a ceasing from evil, and that close union and communion with Christ in spirit, which is the privilege of the true believer, without regard to time or place, and of which, under the gospel dispensation, all are invited to partake freely. Friends believe, nevertheless, that the careful observance of one day in seven, as more especially devoted to public worship, private retirement, and serious thoughtfulness, as well as quiet rest from the labors of the week, has been productive of most beneficial results, and is to be regarded among the highest privileges of a Christian people.

We have therefore viewed with sorrow and deep anxiety the efforts which have been persistently made in various quarters, and especially at this time, for the removal of the wholesome restrictions that have long existed in reference to the due observance of the First day of the week. Should the demands now made be acceded to, it needs but little foresight to predict that, with a lowered tone of public sentiment, there will almost necessarily

follow, covertly it may be at first, but so more boldly, the opening of the drink saloons, then the theatre, and ere long play of business; until first by evasion, and finally by the repeal of the existing laws on the subject, the legal restraints which have hitherto preserved in great measure the good order and quiet, so befitting the day, will one after another be swept away.

To the laboring class, especially, such course would be fraught with injurious consequences. The proper observance of the First day of the week is now emphatically the poor man's privilege; but if recreation to be substituted for the performance of the highest duties, one of the strongest reasons for that observance will be withdrawn; while the covetous employer will soon claim a large share in the time of his employé, and may so with little compunction.

Sad indeed would be the reflection if, upon completing the first century of our nation's existence, there should be found such a lack of religious sentiment among us, as to permit the violation or rescinding of well-tried laws that have proved beneficial to all classes, as well as effective in fostering the better feelings of the community, and in checking irreligion and vice in their varied forms.

Let it ever be borne in mind that it is not the extent of its territory, nor the enterprising and thrift of its people, nor their superior advancement in science and the arts, that will commend our beloved country to the favor of Heaven. Other nations have in their day equalled, if not exceeded, us in most of these respects; and yet history teaches that the very existence has been blotted from the earth. It is "righteousness" alone that truly "exalteth a nation" (Prov. xiv. 34); while "pride goeth before destruction, and a haughty spirit before a fall." (Prov. xvi. 18.)

Earnestly, therefore, do we desire for ourselves, as well as our fellow-citizens of every class, that, remembering with gratitude the signal blessings which have marked this good land as among the most favored of the earth, we shall be quick to recognize the Source from whence they come; and instead of being numbered among "the nations that forget God," (Ps. ix. 17,) we may be conspicuous, known as a people walking reverently in His fear, and seeking above all things His favor.

Scientific Notes.

The Tides—In a recent report of the United States Coast Survey, attention is called to the influence of the pressure of the atmosphere upon the tides. At Boston a rise of one inch in the barometer, is followed by a fall of seven and one third inches of water; at Brest, for the same change in pressure, the difference in the height of the water is over fourteen inches, while at London it is only seven inches. Very strong winds change the level of the sea in Boston harbor a foot and more.

Human Mortality in Different Seasons.—By an examination of observations made for 3 years in London, it has been noticed that the mortality is above the average in that portion of the year from the Eleventh to the Fourth months, and below the average near the end of the Fifth and also in the Tenth month. Between these latter periods, viz. in the latter part of the Seventh and early part of the Eighth month, the number of deaths is again above the average, owing chiefly to the diseases of young children.

ing the whole year into consideration, the latest mortality occurs in the cold months.

Artificial Vanilla.—The discovery that vanillin, or the aromatic principle of vanilla, could be made from the sap of the pine tree, was announced some time since; and it is now stated that Tiemann and Haarman, discoverers, have made arrangements for undertaking the manufacture of it on a large scale from this source. It is said that vanillin the value of \$20 can be procured from a single tree without injuring its wood as timber.

Atmospheric Dust.—Prof. Daubrée, in some remarks upon atmospheric dust and the diseases to which volcanic ashes are sometimes attributed by the wind, stated that a dry fog which covered nearly the whole of Europe in 1833, was due to a volcanic eruption in Iceland; and that ashes from the Chicago fire fell upon the Azores on the fourth day after it.

Influence of Prevailing Winds upon the Health of Summer.—Prof. Blasius in a recent paper, in reference to the prevailing winds of summer, and their influence upon the health of man, stated that during this season of the year, the prevailing current in the latitude of Philadelphia was generally from the southern semi-circle (southwest, south, or west). Air from the same temperature or currents flowing in the same direction do not mix much, and hence a source of miasma, cannot therefore be as readily at that time as houses which are located in the opposite direction. As the southern current is warm, it will rise and carry with it disease-producing influences however high the ground may be in its course. Along two great rivers in summer, the eastern shore is often found unhealthy, while the western shore is healthy. When, as has sometimes been noticed, the prevailing winds of summer come from the northern semi-circle, a marked difference has been observed in the health of man. This difference is believed to be partly due to the cooler temperature thus produced, and also in certain neighborhoods, to the lesser admixture of miasms contained in the atmosphere brought from the more northern regions. Thus in Philadelphia, which lies chiefly to the north and northeast of the Schuylkill and the low ground between the two rivers, the difference in the number of deaths during the interval from Sixth month to Seventh month 15th of the year 1872 to 1874 is very striking. In 1872, the southwesterly winds prevailed during that period, in the northern. The mortality as recorded for the time was as follows. In the month ending Seventh month 15th, 1872, adults 135, minors 1118; cholera infantum, 713; marasmus, 11; convulsions, 96; cholera morbus, 31. In the month ending Seventh month 15th, 1874, deaths were of adults, 51, minors, 301; cholera infantum, 111; marasmus, 56; convulsions, 49; cholera morbus, 1.

Bicarbonate of Soda, a Toothache Remedy.—Dr. Duckworth, of St. Bartholomew's Hospital, London, has recently and successfully used bicarbonate of soda as a remedy for severe toothache, when other applications failed. Cotton-wool, soaked in a solution of 30 grains of bicarbonate of soda in one fluid ounce of water, gave almost instant relief. Dr. Duckworth considers that frequently the pain is due to the contact of acid saliva with the decayed tooth. In such cases simple alkaline applications, as above stated, are efficacious.

Microscopic Writing.—William Webb, of

London, by means of a diamond and suitable machinery, has written upon glass the Lord's prayer, in a space corresponding in size to the dot over the printed letter i. The dot of writing has been enlarged by means of the photograph so as to occupy a space of about two inches long by one and a half inches broad.

The photograph brings the words out legibly, the number of letters being 227. Such is the fineness of the original writing that 29,431,454 letters written the same way would only cover one square inch of glass surface. The whole Bible, including the Old and New Testaments, contain 2,566,480 letters; therefore, the entire contents of more than eight Bibles could be written within the space of one square inch. Two specimen plates of this microscopic writing have been produced for the United States Museum at Washington, at a cost of \$50 each.

The Cinchona in India.—By recent reports in reference to the cultivation of the Cinchona in India, it appears that the species known as the *Cinchona succirubra*, has been successfully propagated from seed, at Darjeeling, for some years past, and it seems to be now well established in that locality. Its bark, however, yields but a small proportion of quinine (but from one to two per cent.), while the more valuable species *C. Calisaya* is propagated only with great difficulty in these plantations, and then only from cuttings, and not at all from seed. In addition, however, to the quinine contained in the *C. succirubra* there is an equal if not somewhat greater amount of cinchonidine, another alkaloid of similar, though less powerful effects, which has also been used as a febrifuge in large doses; and which has been recommended for extensive trial in India, in order to determine whether it may not be used as a substitute for the more expensive quinine. Should this prove to be the case, it is recommended that a factory should be added to the government appliances for the cultivation of the cinchona, in which the valuable alkaloids in the *C. succirubra* should be extracted in a mixed state, and prepared for use in the hands of the medical practitioners. The quantity of quinine required for Bengal is estimated at from 12 to 16,000 pounds annually; while the present cinchona plantations can only yield from 10 to 12,000 pounds of the mixed alkaloids.

For "The Friend."

Patience.

The proud spirit of the natural man is not disposed to place a high estimate on patience, which he regards, at best, as only a negative or passive virtue. He would rather attain the desired end by action—bold, resolute effort of some kind, by which, as he imagines, all difficulties and opposition may be overcome. We may, however, instructively observe that our all-wise Heavenly Father assigns no small place to *patience* in his dealings with poor, lost, fallen man.

The seed sown on good ground was that which brought forth fruit with patience. Luke viii. 15. "But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 25. "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. xv. 4. "Followers of them, who through faith and patience inherit the promises." Heb. vi. 12.

The great value attributed to patience appears likewise in many other portions of the Epistles. Paul speaks in the same verse of the work of faith, and labor of love, and patience of hope in the Lord Jesus Christ, and he also rejoices in the patience and faith with which the Thessalonians endured all their persecutions and tribulations. We are assured that it is through faith and patience the promises are inherited, and again, Heb. x. 36, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."

The *Patience* which is so indispensable in our Christian warfare is that state of mind which enables us to bear afflictions, pain, persecutions, provocations and other evils without murmuring, in humble submission to the Divine will, and in confidence that the infinitely wise and compassionate Being in whose hands we are, will care for us and direct all events so as to conduce to the good of his depending children. This holy patience, therefore, implies trust in the Lord; and this we know is only to be obtained by submission to the transforming power of Divine Grace, which if yielded to and obeyed, will enable us to love our Heavenly Father and glorified Redeemer above all, and fervently desire that He may rule and reign in our hearts by his Holy Spirit, so that we may live to His glory and honor.

X.

For "The Friend."

Fragmentary History of the New Jersey Indians.

The advantages which result from a liberal and Christian manner of dealing with the Indians, are well illustrated in the early history of New Jersey and Pennsylvania, where for a long course of years subsequent to their first settlement, a constant friendship and good neighborhood were maintained between the natives and the whites. In the case of the New Jersey Indians, this friendly feeling was never interrupted by war; and a review of the official intercourse of its people with them forms a history which may be usefully considered at the present time, when the general subject of the treatment of the Indians has again been brought prominently before the attention of the public, by the proposed transfer at Washington of the care and control of them to the War Department.

The following brief summary of the history of the New Jersey Indians is taken from an account compiled by our friend Samuel Allinson, and was originally published by the New Jersey Historical Society in 1875.

"The treatment of the aborigines of our country by the early settlers and their immediate descendants, is a matter which necessarily occupies the attention of the historian, and it is a pleasure when he can dwell upon evidences of justice and generous kindness on the part of the Europeans, and of amity and hospitality on that of the Indians. To such mutual friendship and courtesy, continued through the whole intercourse of the parties, perhaps no State in the Union can revert with more satisfaction than New Jersey. And though the Indian is now to us a vanished race, it is felt to be owing to causes which our ancestors could not control—to the adherence by the aborigines to the tribal fee of land and savage modes of subsistence, and their consequent disinclination for patient labor. It is desirable to perpetuate a knowledge of the

kindly relations which subsisted, if only as another proof that hostility is not a *necessary* state between comparatively rude and civilized inhabitants of the same territory.

"A document has come into my possession, from among the papers of Samuel Smith, the historian of New Jersey, the constitution of 'The New Jersey Association for helping the Indians,' to which 'on the 16th day of the month called April, 1757,' the names of the following 'Friends' were signed, as members and contributors: Daniel Smith, £20; Samuel Smith, £20; John Smith, £50; Joshua Raper, £6; Joseph Noble, £5 8s.; Edward Cathral, £5 8; William Heulings, £5; Elizabeth Smith, £16; Richard Smith, £5; Thomas Wetherill, £4; William Hartshorne, £3; Jonathan Smith, £3; John Hoskins, £2; Hannah Hartshorne, £4 9; Daniel Smith, Jr., £5; Scamon Rodman, £5; Samuel Rodman, £5; Patience Clews, £1; John Woolman, £6.

"The motto adopted by the Society, a very appropriate one, is from Isaiah lviii. 6, 7, and 9. 'Is not this the fast that I have chosen? * * * to deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him * * * then shalt thou call and the Lord shall answer, thou shalt cry and he shall say, "Here I am."'

"The preamble sets forth as 'a truth fresh in the memory of several yet living, as well as evidenced by the concurrent testimony of the first settlers in general, that the native Indians of New Jersey were remarkably kind to them, not only suffering them to sit down and improve their possessions quietly (for which the Indians had a consideration), but voluntarily administering to their frequent necessities, when they could expect no reward, and when without their assistance, some of the first settlers must have suffered exceedingly; and this too at a time when there were many hundreds of them to one white, and had they been disposed to crush the growing settlement, according to the outward appearance of things, nothing could have been easier. But so far were they from thoughts of that kind that they promoted the welfare of the whites in almost every instance where it was in their power, cherished them through many distressing intervals, and greatly contributed, under Providence, to render an otherwise inhospitable wilderness, pleasant to the European strangers. Considering therefore the scattered situation of their posterity and the real wretchedness in which many of them are involved through their own bad conduct, and in part for want of a proper place of residence, where they might live comfortably together, and by hunting and fishing and what they could raise out of the earth, support themselves in a more convenient and reputable manner than they have hitherto done, we are desirous to procure a suitable homestead for the tribe. This in some instances might have the desired effect, but if it should not be the case gratitude to the natural and original proprietors of the soil whereon we reside, who treated our predecessors with such a distinguished regard, and to whose justice and indulgence *then* many families, under Providence, have reason to acknowledge their well being *now*, seems to demand some lasting testimonial of our respect to their posterity, and that, not only for the treatment our ancestors then met with, but for the prudential reasons of engaging them by some public

act of Christian benevolence, to continue unshaken in their friendship to the English, to keep them out of the way of danger or of being seduced by rambling abroad, and to exhibit to other nations of Indians a standing memento of justice and kindness, which it may be reasonably expected will have a strong and lasting influence on their Councils, and conduce to the advantage of us and ours and our neighbors for many years to come. At a time therefore when our brethren of Pennsylvania,* animated by the like charitable motives, are showing their regard by large donations in favor of the Indians of that Province, for the reasons above and others of considerable importance, We the subscribers do mutually agree upon the following Articles.'

"The first article provides 'That a tract of about two thousand acres of the best land that can be got, nigh or adjoining the Barrens in the counties of Monmouth, Burlington and Gloucester, in New Jersey, be purchased as soon as conveniently may be after the subscriptions are completed.' By the second, all the native Indians of New Jersey who had not freeholds already, with their families and their posterity *forever*, were to be entitled to settle and live on said land free of rent. The affairs of the Association were to be attended to by six Managers and a Treasurer, to be annually elected by the subscribers, and they and their successors were to serve without fee or reward. They were to purchase the land, have the oversight of the resident Indians and keep a record of them, order their respective settlements, and adjust all disputes that might happen among them. They were directed, prudently to discourage intercourse with foreign Indians, and to prevent such from settling among them. The deed was to be taken by the managers, in trust, for the subscribers. Any surplus money was to be expended for the benefit of the Indians, in building, fencing, stock or implements, or in providing schools. For the sake of preserving harmony and concord, membership in the Association was restricted to the Society of Friends.

"No evidence has come to my knowledge that this Association, with such praiseworthy objects ever went into operation. Neither in Smith's History of New Jersey, nor in any other record, do I find a notice of it. The project was probably found in its development to be of too great magnitude for private enterprise and that other important objects requiring governmental action ought to be connected with it. But the persons engaged in the work were not accustomed to fail in a good cause, and their generous plan, I have no doubt, foreshadowed and was merged in

* This refers to the action of "The Friendly Association for regaining and preserving peace with the Indians by pacific measures," founded in Philadelphia in 1755. When Gov. Morris was about declaring war with the Delawares and Shawanese, these "Friends" offered "cheerfully to contribute, by voluntary grants, a much larger portion of their estates than the largest taxes of a war could be expected to require, toward the obtaining of peace in the same manner, as the unhappy experience of the most martial of the neighboring colonies, had, after long and bloody wars, proved it must at last, if ever, be obtained," i. e., by just purchase of lands, protection from frauds, and considerate kindness. Their personal efforts with influential chiefs and with the government, their wise counsels and generous presents did much toward effecting the general pacification of the Indian tribes of Pennsylvania and Ohio, and the consequent withdrawal of the French from the Ohio. Address from the Association to Gov. Denny, 1757. Proud's Hist. of Pa.

the action of the provincial government ensuing year.

"The efforts of the French to obtain a controlling power over North America, their victory over the English near Fort Duquesne at other points and their wide spread intrigues with the Indians, occasioned a general ferment among the various tribes, affecting portions of those residing in Pennsylvania a exciting anxiety and alarm even in Northern New Jersey. To ascertain and, as far possible, to remove causes for dissatisfaction, commissioners were appointed to confer with the Indians. A Treaty was held at Crosswicks early in 1756, at which several measures were discussed and mutually agreed upon, as likely to promote the general benefit of the English and Indians. A law was passed in accordance with this agreement, the legislature, dated March 31st, 1757, restricting the sale of all intoxicating drinks to the Indians, declaring void all their debts and pawns for strong drink, and all bargains a part of the consideration for which was strong drink*—forbidding their imprisonment, debt, and the setting of traps of steel or iron weighing more than three and a half pound. The sale of Indian lands was also forbidden but upon careful supervision and in prescribed forms, and on reasonable terms. Andrew Johnson, Richard Saltar, Charles Read, John Stevens and William Foster, were appointed Commissioners, to inquire into the Indian claims to lands and report to the Legislature. This act was limited to two years, and during that time was to be read in every Court of Quarter Sessions in the Colony, thus ensuring for it a wide publicity.

"On the 21st, 22nd, and 23rd of September, 1758, another treaty was held at Crosswicks, whereof public and timely notice was given to the Indians, in which Governor Bernard and the Commissioners above named, with the addition of Jacob Spicer, represented the Colony, and Teedyuscung, King of the Delawares, living on the Susquehanna, and George Hopenyoke of the same place, and the Indians inhabiting New Jersey, or a major part of them, attended and delivered the Commissioners a list of all the lands they claimed, twenty-five different tracts (some of them extensive and indefinite), and released to the Proprietors of the divisions of New Jersey and the purchasers under them, lands not so claimed. They also executed power of attorney to Thomas Store, Mordecai Totami, Stephen Calvin, Isaac Stelle, a John Pomphrey, Indian natives, constituting them a committee and empowering them to enter into an agreement or deed of sale with the Commissioners of New Jersey. I have seen an original letter from these five Indian attorneys, to "Friend Mr. Israel Pemberton" dated 8th March, 1758, two weeks only after their appointment. In good set form they state the facts of their case—the Crosswicks treaty, their own appointment, &c., and add "as we find we are not able to transact

* The Yearly Meeting of Friends held at Burlington in 7th mo. 1704 directed, that "If any among us sell, barter or exchange, directly or indirectly to the Indians, any beer, brandy or other spirits or strong liquors, it being contrary to the ancient care Friends have had of those poor ignorant heathen people, contrary to this meeting's testimony against it." "Such loose disorderly walkers" should be labored with, if not reclaimed, testified against. This is an early testimony in opposition to the rum traffic.

† This was to prevent the destruction of deer.

things we are at *lost* what to do, and as think there is no other way to know our rights only by *sarching* the records and *is*, we desire an *onest* friend to see *justice* and which we might hope to obtain by *interposition* and assistance.' The coun- of this honorable Friend and his associates ably was to ask for a specified tract of for a residence, in lieu of their extensive, gh uncertain and contested, claims of un- territory. Such at least was their re- st at the next meeting, thus carrying out idea of the 'New Jersey Association' of year before."

(To be continued.)

Selected for "The Friend."

hat crafty enemy with whom we have to tend, well knows how to turn the engines of our passions against our own souls, to bat- down the walls and bulwarks of our salva- . He endeavors to draw out of the way youth and middle-aged, by the allure- ments of deceitful pleasures, or to encumber etard them in it by the weight of worldly es; and if by the special favor and inter- tion of divine help, they have escaped the ss laid for that season of life, and have ved to old age, neither then are they safe themselves. He attacks the old with their a natural infirmities of body and mind, so rly connected that the one often affects the other. If they have lived from youth to in serving themselves only and in insen- dity as to religion, his business is to rock m to sleep still, till they sleep the sleep eath; but if in the more active part of life y have been quickened with a sense of good e been enabled to do something for this ed cause, he would endeavor to turn their w to what they have done; as though that s some merit and some honor to them, and hough that was sufficient for them; he ld make use of the heaviness and inaction ural to that stage of life, to prevent them n that lively exercise of spirit in which e young and old must witness their minds e cleansed and renewed, not only for every 's particular service which it brings along h it, while we are in the body, but which bsolutely necessary for the preservation he life of our own souls.—*Richard Shack-*

is obvious that an unwillingness to be ight, and an impatience to teach, mark e character of the present day. — *Hannah e.*

THE FRIEND.

SEVENTH MONTH 8, 1876.

otwithstanding the extreme heat of the ther during most of the past week, and absence of very many of our citizens from racustomed homes, our streets have been vded with strangers from many distant s of the world, drawn hither by the great rnational exhibition, projected and carried to celebrate the centennary of the declara- of the independence of the United States. may confess to having observed with no e uneasiness and distrust, the great amount udation and self-glorification that has been lged in, by nearly every one who has en about this national spectacle, and the

wonderful progress it is supposed to evidence in almost every thing connected with the de- velopment of a high civilization. It brings to mind the boastful language of the Assyrian king, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power and for the honor of my majesty?" May our pride and our ingrati- tude not call down "a watcher and an holy One from heaven," to give the nation a prac- tical lesson of the folly of thus indulging in its imaginary exaltation.

The almost endless variety in the cast and expression of the human face, observable as we pass along our thronged streets, may well excite our astonishment, and can hardly fail to call forth reflection on the varied intellec- tual endowments, the complicated relations and the dependencies of man. Created for existence and enjoyment in two worlds, those in one transient and probationary, those in the other fixed and enduring, with happiness or misery connected, according to the exer- cise of a conferred free-agency, how few com- paratively appear to think it a duty seriously to consider the object and end of their being, and the rank they were designed to hold in the scale of created intelligences; much less to embrace and employ the means provided to exalt them while on earth to the dignity but little lower than the angels, and to secure in the world to come, the inconceivable felicity realized in association with the redeemed and glorified of every country and generation. Yet few who profess to be Christians will deny, that it is in proportion to the sincerity and diligence, or the indifference and obsti- nacy with which he seeks for and makes use of the means of regeneration provided by his Creator, that man approaches nearer and nearer to angelic purity and peace, or sinks, step by step, towards the level of the beast that perisheth. If we scrutinize the counte- nances of the eager crowds that traverse our principal thoroughfares, we can hardly fail to be struck with the comparative smallness of the number who carry with them the no- ble expression of that serene enjoyment and heavenly love, which often light up the face, when the heart is filled with that peace which passeth all understanding. Not that this *prima facie* evidence will always do to judge by, but that its absence is marked, and reminds of the declaration of the Saviour, respecting the few who enter the strait and narrow, and the many who go in the broad way.

How do the multiform objects of science and art displayed in the vast exhibition address themselves to the spectators, and what are the effects likely to be produced upon them? We hear much of the magnifi- cent array, being a school fitted to engage fully the highest intellect, and to reward abundantly the closest study; and we can well understand that by works in several of its departments, and to a special class, an available increase of knowledge may be im- parted. But does this kind of sharpening the intellect tend in itself to promote the more general diffusion of that which alone exalteth a nation? Is not the natural tendency of al- lowing the impressions received from exter- nal objects, whether they be works of art, or the products of mechanical skill, to occupy the attention and work on the imagination, uncontrolled by the restraints and correction of Divinely illuminated wisdom, to beget a notion that all things may be the offspring

of material causes, and therefore that when the high capacious powers that lie folded up in the human brain, are fully developed and sufficiently cultivated, they will be found ade- quate to discover or invent whatever may be necessary for the regeneration and advance- ment of the race, and bring man into con- formity with the purposes of his creation? and is it not this delusion that has stamped this age of unparalleled discovery and inven- tion, with the stigma of materialistic infir- mity?

We have no wish to undervalue the extra- ordinary intellectual powers with which man is gifted, nor yet to inculcate the idea that those powers may not be rightly employed in search- ing out natural laws, and inventing whatever is fitted to enable him to make those laws minister to his wants and his comforts; and we readily admit, that the knowledge thus obtained is often blessed by the Author of all good, so as to advance his purposes in rela- tion to the destination of the human family. But we should not shut our eyes to the fact, that like the Israelites of old, man is still prone to idolize the work of his own hands, and in the pride of his understanding to re- ject dependence on Him who is "the Source and centre of all minds," and to worship that which he has accomplished, as being self-cre- ated and independent.

Whatever may be the triumphs of intellect, exhibited in the di-coveries of science and the marvels of art, the things connected with man's highest interest, and affecting his eter- nal destiny, are the results of Divine revela- tion; and he learns them not availingly, until ceasing to consult the mere gratification of his senses and to depend on the sufficiency of his reason, he retires into the secret of his own soul, and learns there to obey the teach- ing of Christ within the hope of glory.

It may be seen then that this great national exhibition, so filling the public eye and ear, even in its display of natural and material objects, and of those formed by the mind and hand of man, may not have an unalloyed service in promoting the best interests of the people. For after the incalculable expense in money and labor, and amid the unrivalled display, there appears to be nothing connected with it designed to call forth a sense in or re- mind the spectator of man's entire dependence on the preserving care of the Creator of all things, nor to incite a consideration of the gra- titude and obedience we all owe to Him: no- thing to instill any other faith than that which is in the wisdom of men, and not in the power of God. On the contrary, however much it may possibly stimulate admiration and emulation of mental power and intellectual culture, it is liable equally to indispose to Christian self- renunciation, and to becoming a scholar in that school, where every learner must begin as a little child, and wherein alone the heart can be prevented from becoming contracted by the coldness of practical skepticism.

There are many neighborhoods in which immigrants from foreign countries have set- tled, and at the present time, very many foreigners are visiting our country, and it is desirable some knowledge of the truths of the gospel as held by Friends should be spread among them. Those who are desirous of ob- taining books in some foreign language, illus- trating the doctrines and testimonies of our religious Society, may now find the following

works at Friends' Book Store, No. 304 Arch Street, viz: In French, Barclay's Apology, Penn's Rise and Progress, No Cross No Crown. In German, John Woolman's Journal, No Cross No Crown, Dymond on War; also a small collection of pamphlets on various subjects in French, German and Spanish. The "Biographical Sketch of William Penn," lately compiled from "Friends in the 17th Century," and issued in separate form, has also been translated into the German, French and Spanish languages. Copies of tract No. 82, entitled "A Concise Account of Friends," may also be obtained in French and German, at the Book Store.

The attention of Friends is called to the document just issued by the Meeting for Sufferings of Philadelphia Yearly Meeting, on the due observance of the First-day of the week. It is desirable that it should be widely spread, especially among those who are delinquent in the performance of the duties for which that day has been wisely set apart. It can be had in tract form at Friends' Book Store, 304 Arch St.

SUMMARY OF EVENTS.

FOREIGN.—During the first three months of the present year, 315 persons were killed and 1583 injured by railway accidents in Great Britain.

The immense landing stages at Liverpool are completed. The docks of the port now cover an area of 420 acres and form a continuous line of more than six miles in length. Their value is £20,000,000. Twenty thousand vessels enter the port of Liverpool every year.

In the British House of Commons, Bourke, Under Foreign Secretary, replying to a motion asking for a revision of the treaty between Great Britain and China, stated that the government had consulted France, Germany and the United States, and would wait until they ascertain what those countries intended doing. The motion was withdrawn.

A party of engineers is about leaving London for western Africa, to make the necessary surveys for turning the waters of the Atlantic into the great desert. The projectors of the enterprise are confident that it is practicable, and that a canal only eight or nine miles long will accomplish the object, and enable them to flood the low lands of this arid desert.

The House of Commons has rejected the proposition for conceding "home rule" to the Irish people by a vote of 291 to 61.

Captain Stoddart, late master of the British bark Skerryvore, who was arrested on his arrival at Plymouth, upon a telegram from New York, charging him with attempting to scuttle the Skerryvore, while on the passage from Melbourne to New York, has, after a prolonged investigation, been committed for trial at the Exeter Assizes.

Liverpool, 7th mo. 1st.—Middling uplands cotton, 6d.; Orleans, 6½d. Market heavy.

President MacMahon has pardoned or reduced the sentences of 212 persons, who were imprisoned on account of their participation in the Communist insurrection. A letter accompanies the decree of the President, saying that the measures for the suppression of the insurrection may now be considered accomplished, and that there will be no further criminal prosecution, except in cases involving attempts upon life or liberty, or in the cases of insurgent leaders.

It has been decided that the French Assembly shall not discuss the municipal question during the present session. This measure has been threatening to bring defeat to the ministry in the Chamber of Deputies.

The Italian Parliament has ratified the contract by which the government acquires the upper Italian railways.

Severe earthquake shocks have been experienced in Corinth and the neighboring villages of Greece. Some houses were destroyed and the remainder threaten to collapse. The inhabitants have fled from the vicinity.

The yellow fever is making sad havoc in Cuba, the extreme heat and excessive rains producing an unusual number of cases, most of them proving fatal.

Count Von Arnim, who was Minister from Germany at Paris several years since, and who was sentenced to imprisonment for official misconduct, is now in such

poor health that his sentence will probably not be enforced.

The German and Russian Emperors have been informed that war is imminent between Turkey and Servia, Prince Milan having sent an ultimatum to Constantinople which Turkey will not accept.

A dispatch from Belgrade confirms the report that Servia's ultimatum has been rejected by the Porte, and adds that Prince Milan has already gone to the army and the commencement of hostilities is imminent.

A Belgrade special says Servia only desires autonomy. Bosnia and Herzegovina are acting independently and contrary to Russian advice. The population is calm and determined and prepared for any sacrifice.

There is some agitation among the Mohammedans in Constantinople against the proposed reforms. Midhat Pasha's reform scheme will be modified in consequence of the objections raised at a meeting of the leading members of the Ulema at the residence of the Cheik-ul-Islam.

An envoy, bearing the homage of the Khedive of Egypt, has arrived at Constantinople.

The efforts of Austria and other powers to pacify the revolting provinces of Turkey, appear to have entirely failed. Servia has determined to join in the war and to commence hostilities on the 4th inst. The Servian representative at Constantinople has been recalled.

The health of European and American cities is the subject of an article in the Sanitarium, which gives statistics based on the mortality according to the latest annual reports. It thus appears that London stands first of the European cities, the annual number of deaths in each 1000 of its population being 24.25, that of Edinburgh is 24.75, Berlin 25, Paris 29, Glasgow 31.75, Liverpool 32, Vienna 32, Rome 36.36. The comparative mortality of American cities is stated to be as follows: Philadelphia 21.05, Boston 23.94, New York 26.50, Newark, N. J., 32.57.

The steamer Dacia is due at Valparaiso with the cable to be laid between Chili and Peru. By this cable Peru will be in telegraphic communication with London. Peru exempts the Cable Company from all imposts, national and municipal.

UNITED STATES.—The Democratic Convention to nominate candidates for the Presidency and Vice Presidency of the United States, met in St. Louis on the 27th, 28th and 29th ult. Samuel J. Tilden, of New York, was nominated for President on the second ballot, and Thomas A. Hendricks, of Indiana, for Vice President, by an almost unanimous vote.

Before finally adjourning on the 29th ult., the Convention adopted a resolution recommending future National Democratic conventions to abolish the rule which requires two-thirds of all the votes to make a nomination, said rule being considered by the convention of 1876 to be both unwise and unnecessary. A great portion of the platform or declarations on behalf of the Democratic party, consists of an arraignment of the Republicans for their alleged mismanagement, extravagance and official corruption, especially since the close of the war in 1865. The convention says, we denounce the failure for all these eleven years to make good the promise of the legal-tender notes, which are a changing standard of value in the hands of the people, and the non-payment of which is a disregard of the plighted faith of the nation. We denounce the improvidence which in eleven years of peace has taken from the people in Federal taxes thirteen times the whole amount of the legal-tender notes and squandered four times this sum in useless expense without accumulating any reserve for their redemption. We denounce the financial imbecility and immorality of that party which, during eleven years of peace, has made no advance toward resumption; that instead has obstructed resumption by wasting our resources and exhausting all our surplus income, and while annually professing to intend a speedy return to specie payment, has annually enacted fresh hindrances thereto. Reform is necessary in the sum and mode of Federal taxation, to the end that capital may be set free from distrust and labor lightly burdened. We denounce the present tariff levied upon nearly four thousand articles as a masterpiece of injustice, inequality and false pretence. It has impoverished many industries to subsidize a few. It prohibits imports that might purchase the products of American labor. It has degraded American commerce from the first to an inferior rank upon the high seas. It has cut down the sales of American manufactures at home and abroad, and depleted the returns of American agriculture or industry, followed by half our people. It costs the people five times more than it produces to the Treasury, and obstructs the processes of production and wastes the fruits of labor. We demand that all custom-house taxation shall be only for revenue. On some

points of policy the St. Louis Convention is in accord with that of Cincinnati. Both condemn the Chinese immigration into this country, demand that no more public lands shall be given to railroads, but all be kept for actual settlers, and admit that a radical reform is needed in the civil service. The Democrats say: Experience proves that efficient, economical conduct of the governmental business is not possible if its civil service be subject to change at every election, to be prize fought for at the ballot-box, or a brief reward party zeal instead of posts of honor assigned for proven competency and held for fidelity in the public employment that the dispensing of patronage should neither be a tax upon the time of all our public men nor the instrument of their ambition.

The Senate bill for the admission of New Mexico into the Union has been for the present defeated in the House of Representatives.

The amount of greenbacks destroyed during the Sixth month was \$357,334. This reduces the legal tender issue to \$369,772,824.

John C. New, U. States Treasurer, having resigned, Albert A. Wyman has been nominated for the office and confirmed by the Senate.

Lot C. Morrill, the newly appointed Secretary of the Treasury, has not yet entered on the duties of the office and says he is undecided as to the expediency of accepting it. The duties of the Department are for the present under the charge of other officials.

The total admissions to the International Exhibition, Philadelphia, from the opening 5th mo. 10th to 6th mo. 29th, were 1,659,080.

The monthly statement of the national debt for the Sixth month show a further reduction of three million eight hundred and eighty one thousand three hundred and ninety-seven dollars.

The total coinage at the mints of the United States during the Sixth month was \$3,870,000, of which \$850,000 was in gold.

The Markets, &c.—The following were the quotations on the 1st inst. *New York.*—American gold, 111 U. S. sixes, 1881, 120½; do. 1867, 119½. No. 2 Milwaukee spring wheat, \$1.17; No. 3 do., \$1.05; No. 4 Chicago, \$1.01. State rye, 90 cts. Yellow corn, 65 cts.; white southern, 63 a 65 cts. Lard, 11½ cts. *Philadelphia.*—Cotton, 12 a 12½ cts. Superfine flour, \$3.75 a \$4.00; extras, \$4.25 a \$4.50; finer brands, \$4.50 a \$5.00. Pennsylvania red wheat, \$1.37 a \$1.38; amber, \$1.42 a \$1.46. Rye, 78 cts. Mixed and yellow corn, 56 a 58 cts. Oats, 35 a 42 cts. Lard, 11½ a 12 cts. *Baltimore.*—Western amber wheat, \$1.35; do. red, \$1.10 a \$1.30; Pennsylvania red, \$1.38 a \$1.41; Maryland red, \$1.40 a \$1.45; do. amber, \$1.50. Western mixed corn, 57 cts. Oats, 35 a 45 cts. *Chicago.*—No. 2 spring wheat, \$1.04½; No. 3 do., 88½ cts. Corn, 56 cts. No. 2 oats, 30 cts. No. 2 rye, 67 cts. Lard, \$11.27 per 100 lb. *St. Louis.*—No. 2 red fall wheat, \$1.28; No. 3 do., \$1.10. No. 2 mixed corn, 43 cts. No. 2 oats, 28½ cts. Lard, 11½ a 11½ cts.

WANTED

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DIED, at his residence, near Damascus, Ohio, on the 24th day of the Fourth month, 1876, THOMAS WOOLMAN, an esteemed member of Upper Springfield Monthly Meeting of Friends, in the sixty-seventh year of his age. This dear Friend was much attached to the doctrines and testimonies of our religious Society and was concerned to live agreeably thereto. He acceptably filled the station of overseer; his meek retiring disposition and upright walk amongst men, secured him the esteem of all who knew him. His friends have the comforting belief that his end was peace. His last words were: "Blessed are they that die in the Lord."

WILLIAM H. PILE, PRINTER,
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